

THE LIBERATOR

EVERY FRIDAY MORNING,

AT THE

ANTI-SLAVERY OFFICE, 21 CORNHILL.

ROBERT F. WALLACE, GENERAL AGENT.

TERMS—Two dollars and fifty cents per annum,

in advance.

Five copies will be sent to one address for TEN

copies, if payment be made in advance.

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relating to the publication of the paper are to be

addressed, (not paid,) to the General Agent.

Advertisements making less than one square for

one month will be charged at the rate of \$1.00.

Advertisements for three months or longer will be

charged at the rate of \$2.50 per square.

The Agents of the American, Massachusetts,

Pennsylvania and Ohio Anti-Slavery Societies are

authorized to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial

Committee, but are not responsible for any of the debts

of the paper, viz.—FRANCIS JACKSON, ELIAS GRAY

LORAN, EDWARD QUINCY, SAMUEL PHILLIPS, and

WILLIAM PHILLIPS.

In the columns of THE LIBERATOR, both sides of

every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.

VOL. XXIV. NO. 39.

BOSTON, FRIDAY, SEPTEMBER 29, 1854.

WHOLE NUMBER 1054.

REFUGE OF OPPRESSION.

From the Richmond (Va.) Enquirer.

THE MASSACHUSETTS REPUBLICAN

STATE CONVENTION.

We publish below the proceedings of this Free

Soil. We know nothing, Tetotal, Snake in the

Grass Convention, composed of a vast majority of

Whigs, with the odds and ends of other parties, and

a few renegade Democrats are proud to be

present, and for all of whom they have the mani-

fest and independent to express their contempt.

These Whig Republicans believe that the Demo-

crats have no eyes, and are blinder than moles.

They may say that, but they are not moles.

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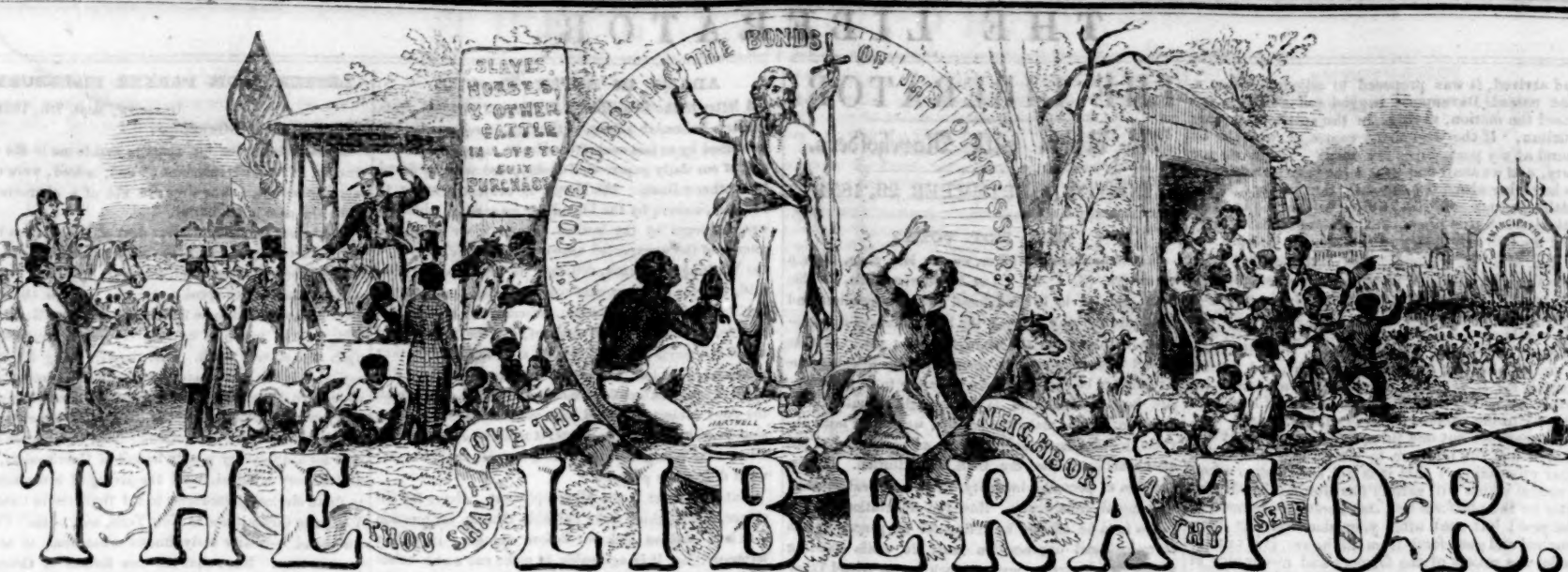
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Our Country is the World, our Countrymen are all Mankind.

BOSTON, FRIDAY, SEPTEMBER 29, 1854.

WHOLE NUMBER 1054.

SELECTIONS.

From the Free Presbyterian.

A 'MORAL HERO' FALTERING.

In common with many friends of freedom, W. G. K. is startled and troubled by the apparent

partial defection of Gerrit Smith from the pure and

fifty principles which he has advanced in the

House of Representatives. He thinks Mr. Smith's

views in regard to Mexico extremely objectionable,

as well as wonderfully sophistical, and strongly

objects to his saying of Cuba, 'Let her come, even

if she shall not previously abolish her slavery.' Yet he

labors hard to account for his advocacy of this

abominable measure, and charitably thinks Mr.

Smith is 'a Christian statesman of exalted moral

heroism, and enlarged philanthropic policy.' How

then does he account for these flagrant inconsis-

tencies, and this abandonment of principle? By

judging that Mr. Smith is 'not a man of de-

tails, but has a large dependence of hope,' so

that, with his clear views and enlarged philan-

thropy, he makes the desired future seem almost

a present reality.

If W. G. K. had had nearer and more correct

views of this gentleman's whole past life, he

would not so much wonder at this one or two

other acts which so much mar the brilliancy of

his career in Congress. The upspringing of his

own principles is nothing new in his past life, as

a prominent advocate of temperance, freedom and

religion. When I saw him entering Congress, I

expected he would turn a summerer or two before

the session should close; but no man could predict

in what direction he would turn. He has been fa-

mously for advocating correct principles of a high

order, and then perverting them in principle, or

abjuring them in practice.

Passing by details in his past life, and his

Congressional career also, I will look with W. G. K.

at his course concerning the acquisition of

Cuba with slavery, copying again our paragraph

from his speech. Speaking of Cuba, he said:—

'Let her come, even if she shall not previously

abolish her slavery. I am willing to risk the subjec-

tion of Cuba to a common fate with our own. Slavery

must be abolished in this land. Under our laws, right

interpret, and under the various mighty influences at

work in this land, slavery is to come to a speedy

termination. God grant that it may be a peaceful one.'

Recently, Mr. Smith has addressed a letter to

his constituents in the National Era, to explain and

vindicate his conduct in the House in certain in-

stances, one of which relates to the case before us.

He tells us how he would have Cuba annexed, and

why he favors the measure.

Others would acquire Cuba, he says,

'either by violence or money; but I expressly dis-

card both. The union I approved would be peace-

ful and without purchase.' He would have it 'on

the sole condition of the choice of the two parties'

that is, of the people of Cuba, and the people of

the United States. That mutual choice would 'au-

thorize the union, even though all other peo-

ple, Spanish herself included, forbid it.' And by the

people of Cuba, he does not mean merely the 'hand-

ful of slaveholders, aristocrats and tyrants on that

island,' but the slaves also, far outnumbering them

all.

Why is Mr. Smith in favor of this union? Partly

because 'geographical, commercial, and various

kindred considerations do so loudly call for it';

but more than all, because, he says, 'I am an aboli-

tionist. He holds that the slave in Cuba is a

man, and that he is entitled to the same rights as

the freest of men. He holds that the slave in Cuba

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ANTI-SLAVERY MEETING IN WORCESTER.

A quarterly meeting of the Worcester County Anti-Slavery Society was held in the City Hall, Worcester, Saturday evening, and Sunday afternoon, Sept. 26 and 27. The meeting was opened by the President, who made the usual address to the effect that the platform was free for all to speak for or against slavery. On motion, the following Committees were appointed by the Chair:

Resolutions Committee.—William Lloyd Garrison, of Boston; Stephen S. Foster, of Worcester; Samuel May, Jr., of Leicester.

Finance Committee.—Abby Kelly Foster, Joseph A. Howard, Mary Cross, John McComb.

Mr. Garrison occupied the most of the evening in a clear, forcible and logical speech, showing the position this country occupies in comparison with the other nations of the earth, and how we regard the rights of the colored man.

At the close of Mr. Garrison's remarks, an urgent invitation was given by Mr. S. FOSTER, Mr. J. R. MORTON, and Mr. W. HIGGINSON, to all who could not subscribe to what had been said to say so, and show wherein the principles that had been presented were not correct and worthy to be accepted by all.

Dr. EVANS, of Ohio, requested the privilege of asking a few questions, and then proceeded to make a statement, in which he alluded to almost every thing, especially to the fact that much of his speech was devoted to the comprehension of his hearers.

In the course of the discussion, Mr. Phillips made a fine tribute to Mr. Sumner, saying that though he regarded him as occupying a false position on the slavery question, he did not impugn his motives, or question the purity of his heart.

Mr. HARRINGTON wished to know if Mr. Phillips did not impeach the heart of Emory Washburn, when he called him "worse than a murderer."

"Sir," said Mr. PHILLIPS, "I should be ashamed of myself if I did not impeach the heart of Emory Washburn. Charles Sumner and I differ in opinion. Emory Washburn and I differ in practice. Emory Washburn was an honest thinker, but there never was an honest kidnapper. Emory Washburn and Charles Sumner could never be named in comparison with each other."

The strong and indignant rebukes administered by Mr. Phillips to Gov. Washburn repeatedly brought down the applause of the house. Whether the applause was given from impulse caused by admiration for the moral courage and matchless eloquence of the speaker, or from a calm and settled conviction to put the sentiments applauded in practice, remains to be seen.

A proposition was made by STEPHEN S. FOSTER for a discussion of the Constitutional and Disunion questions. Mr. PHILLIPS and several others stood ready to meet any member of the Republican party, or any other party, on those questions. It was proposed by Mr. Foster that the members of the Republican party invite Mr. Sumner to discuss the question with Mr. Phillips. No response was made to this proposition by the members of that party, and consequently no further action was taken on the subject. Mr. GARRISON made the closing speech in favor of Disunion.

On motion of CALVIN A. WALL, a vote was taken on the anti-slavery character of the U. S. Constitution. A majority voted that it is pro-slavery.

QUESTIONS.
NEW BEDFORD, Sept. 12, 1854.
FRIEND GARRISON:
I take this opportunity to propound a question or two, (as it is always easy work to ask questions,) which I hope some one of the many readers of your excellent paper will be pleased to answer, and oblige a humble seeker after light.

First: Does God bestow special blessings upon men in answer to prayer, that they would not be permitted to receive? and if so, why has the slave been permitted to wear his chains so long; or why has the earth dried up, until vegetation dies off from the face thereof, in the midst of a praying people? And, lastly: Can any one tell me why a Convention of the Free Church was not held in Providence in July, as they promised to do, to take measures, if possible, to prevent kidnapping in Massachusetts?

THE UNION. A meeting of the Western Anti-Slavery Society was held in Marlboro', Ohio, on the 24th inst. Mr. A. M. Loring, of Ohio, was the guest of the evening. C. S. Griffing, Charles C. Burleigh, Maria R. Robinson, and others. A series of excellent resolutions were adopted, among which were the following:—

Resolved, That any real union in the government between slaveholding and non-slaveholding States, is an utter impossibility; that a moral union has existed and still exists only because all the States have been and are really slave States; and that this union must inevitably and speedily be dissolved, if slavery shall be wholly excluded from the Federal Government, and liberty at the North and slavery at the South be alike the objects of governmental care.

Resolved, That no political platform yet erected has virtue or merit sufficient to tempt us from our present inalienable position, as a strictly moral and religious Anti-Slavery movement; that we shall therefore continue to maintain our doctrine, "no union with slaveholders," and though we rejoice at the signs of progress manifest in the Anti-Slavery movement and other forms of political hostility to slavery, we shall yet be ever mindful that such results are dependent on our unshaken adherence to the radical principles for which we are distinguished.

CONCERT. We learn that Rev. L. A. Grimes, pastor of the Twelfth Baptist Church in this city, has obtained the consent of Miss E. T. GREENFIELD, popularly known as the "Black Swan," to announce a concert at the Tremont Temple, Oct. 4th, the proceeds of which will be devoted to freeing his church from debt. Miss Greenfield has recently returned from England, where her concert gave great satisfaction. Queen Victoria, and other members of the royal family, honored her with their presence.

Mr. Grimes has succeeded in erecting a neat chapel for his people, through the assistance of many benevolent friends, and is now endeavoring to free it from a debt which is resting heavily upon them.

A programme of the exercises will be given to the public in a few days.

NEWSPAPER TRANSFERRED. "The DAME of 'Commonwealth' is past and gone"—that paper having been transferred to Messrs. Williams, Morse & Co., Proprietors of the *Evening Telegraph*. The publishers of the *Commonwealth* announce, in their last number, that the reason for this change is found in the fact, that, since its enlargement, the paper has not paid the cost of publishing it.

The new proprietors propose to issue a daily paper, to be called the *Evening Telegraph*, the size of the *Journal or Traveller*, to advocate "three great causes:—Temperance, Human Freedom and Protestantism." It is stated that all the arrangements for the publication of the *Telegraph* have been made on the most liberal scale, and that no necessary expense will be spared to meet the wants of every reader.

The first number of the new paper made its appearance on Wednesday evening. It is a large, well-filled sheet, and bears evidence that talent, industry and enterprise will be exerted in its behalf. The names of the editors are not given, but it is no secret, we believe, that RICHARD HILDRETH, Esq., the historian, and W. S. RICHMOND, Esq., formerly of the *Lowell American*, and more recently of the *Commonwealth*, are the principal editors. Their reputation is a sufficient guarantee that it will be conducted with vigor and ability—we hope, also, with independence, fearlessness, and candor.

FROM THE TRAVELLER.

REV. DR. ADAMS'S REPLY TO HON. H. A. WISE.

Boston, Sept. 26, 1854.

HON. H. A. WISE:
DEAR SIR:—Wishing to fortify myself in certain statements which I proposed to make on the subject of slavery through the press, I addressed letters of inquiry to several gentlemen at the South, and among them to yourself, whom I had heard spoken of as representing the opinion of Southern sentiment. My inquiries did not indicate my own opinions. I merely wished to get vouchers for my accuracy in several particulars.

You sent me a reply covering seven sheets. I saw that you were, in your thoughts, addressing the North, and that you were, in your words, answering my prompt and thorough answer to my inquiries in a note which you have probably received.

Without consulting your correspondent, but to his surprise, you soon after published my letter of inquiry and your answer, in the *Washington Union*.

I suppose that this will generally be considered as a breach of honor. The discourtesy has subjected me to some inconvenience; because my letter of inquiry, my simple putting of questions, with a brief statement of my object, made only to satisfy you that my intention was honorable, had been seized upon by some, and used in an ungenerous manner, which could not have been done had I been allowed to speak to the public for myself.

Before engaging in public letter-writing, it is agreeable to make one's own selection of a correspondent, and to prepare one's self to make a just impression of his own feelings and motives upon the public. Moreover, we may be greatly obliged for some private information from a gentleman with whose name and reputation we should not care to have our own names publicly connected.

Your letter is able and eloquent, the information which it imparts is useful, and will suggest important reflections; but had its tone and manner been like those of other letters from Southern gentlemen to me on the same subject, it would have been a happier impression. When one begins to read it, he feels as though he had encountered a gale of wind. It struck me as if it were a candid, decent, and respectful reply. So long as you designed it to be so, that is sufficient, whatever some may think to the contrary.

On reading your letter once, I laid it aside, thinking of it only as a reply to my questions. General Adams is in the habit of writing to me, and I do not view some things which it contained as I now do after an attentive perusal. I shall not reply to them, however, not being willing to enter into a controversy on this subject, and my purpose in my forthcoming book being altogether conciliatory.

You speak of this purpose as "moderate and well-meaning." All this I trust, it will prove to be. We have had enough of pride, noise and selfishness on this subject.

But inasmuch as I did not become a pro-slavery man at the South, though more strongly than ever an anti-abolitionist, and though I do not profess to know more, to outdo the wisdom of the slave, than you, there was one passage in your letter which I should do wrong to pass in silence, now that you have addressed it to me in the public prints.

You say, alluding to my thoughts of the African race in connection with the slaves:—

"Why take a thought about benefiting the race of men, more than about benefiting the race of dogs or of any other animal?"

Sir, this question, the sentiment conveyed in this interrogative form is more than unchristian. It seems more like the spirit and feelings of some other order of beings than man. You, sir, and me, and that race, are hastening to the bar of God, where your question will be answered in behalf of the race of your slaves, by their Redeemer, and if you shall in any way, "have shut up the kingdom of Heaven against them," what will you do when God riseth up? and when He visiteth, what shall you answer Him?

I beg that you will reflect upon your question, and consent that all your fellow-men, whether white or black, should be treated as men, and the South as well as to make, and in very many directions are making, to benefit the race of your slaves. We must not interfere with your private relations to those slaves, but you have acquired no such "property" in that "race" as to diminish our obligations and accountability with regard to the race, as fellow-beings of future, endless retributions.

Respectfully, yours, N. ADAMS.

A FALSE CHARGE CORRECTED.
WILMINGTON, AUG. 26, 1854.
Having heretofore published, in the *Morning Courier and Journal*, an article imputing to Thomas H. Jones fraudulent and dishonest practices in respect to raising money for the relief of the colored people of the State, which article I wrote on authority which I now find to be groundless, I hereby retract all such imputations, and declare my full belief that they are untrue and unmerited, and express my regret that I have given currency to them.

THE WAR IN EUROPE.
The Russians are making preparations to burn the cities of Odessa, Bialystok, Galatz, and Ismail, should they be forced to abandon them. They have prepared combustibles, and have cut off the supply of water, and burned the fire engines. Orders are issued, that wherever the enemy appears in superior strength, towns and villages are to be reduced to ashes. Unceasing preparations are being made in Sebastopol for defence. All criminal persons are liberated, and enrolled in companies to work the port batteries. A gang of two hundred of the worst of the criminals are still in town, to be employed in carrying ammunition.

Louis Napoleon and Prince Albert have met at Boulogne for business. The meeting has become necessary by the position of the war; and the result is a council of war is indicated in the circumstance that Prince Albert is accompanied by the Duke of Newcastle, and that he is followed by Lord Hardinge. The two countries, England and France, are, practically, at war, and the result is a council of war is indicated in the circumstance that Prince Albert is accompanied by the Duke of Newcastle, and that he is followed by Lord Hardinge.

ALLIED TRAFFIC IN SLAVES. The telegraph, on the 21st instant, announced the arrest, at New York, of James Smith, Master of the brig Julia Moulton, and of Wm. C. Valentine, suspected of being concerned in the African slave trade. The information upon which the captain was arrested was furnished by the mate of the brig, James Wells. This man makes oath, that in the month of April last, Capt. Smith took a cargo of six hundred and sixty negroes on board, and conveyed them from Africa to Cuba, and after there landing them, he burned the brig. Mr. Valentine, who is represented as a highly respectable ship-chandler, doing business on South street, is charged with having fitted out, or with "having been concerned in the fitting out" of the brig. The vessel cleared from New York, in February last, for the Cape of Good Hope and a market—and the allegation is, that instead of going to the Cape of Good Hope, she went to Cuba, and on board she had two hundred and sixty black and mulatto persons, and landed them, as slaves, at the Keyes, on the coast of Cuba, and that the brig herself was afterwards set fire to and burnt to the water's edge.

The mate of the *Julia Moulton*, Mr. Valentine, demanded an early examination, and protests that he is fully prepared to prove his entire innocence of the charge preferred against him. He gave bail in the sum of \$20,000 for his appearance from day to day for examination. The *Courier and Inquirer* states that the information which led to the arrest of these persons was received by the United States Attorney "from the committee at Havana," as was the case of the *Julia Moulton*, as that of the master of the *Grey Eagle*.

ANNEXATION OF CHARLESTON. The question whether our neighboring city of Charleston was to be incorporated into the municipality of Boston, was decided on Monday, so far as this city is concerned. The vote was very close—only about 4700, out of more than 20,000 legal voters, deciding the subject of sufficient interest to authorize the trouble of going to the polls to express their opinion upon it. The vote cast was in the proportion of two and a half to one, in favor of the annexation. Yes, 8228—Noys, 1773. Majority for annexation, 1960.

It remains for the citizens of Charleston to ratify or reject the proceedings of this city. The vote will be taken on Monday next.—*Boston Journal*.

THE ILLINOIS KIDNAPERS.

The two Buchanans and Grant, who were indicted by the Grand Jury at Chicago for kidnaping an alleged slave, have been discharged by the Chief Justice of the Supreme Court of Illinois on a *habeas corpus*. The Chicago *Journal* says that the Chief Justice decided that these prisoners have been unlawfully detained, that the power of attorney given by the owner of the slave was sufficient to arrest him, without the assistance of the officers of the law, and that the officers had a perfect right to use whatever weapons they found it necessary to employ in securing that arrest.

A negro named Stephen C. Hill has been arrested in Toulon, California, as a fugitive slave of Mr. Tucker, of Arkansas. He claims to have purchased his freedom of his master several years since. Hill has property worth several thousand dollars. He was handed over to the agent of his master.

Arrest of a Fugitive Slave.—A few days since, we published a statement that two slaves, a father and son, claimed by Henry Staupitz, of Jefferson county, Ky., had been rescued from their master. The father, who is named Henry, and the son, George, were near Commensville. The prisoners chased them to College Hill, where George, the boy, was captured. Harvey, the father, took to the woods and escaped, and the son, George, who had been to Canada by the underground railroad, but it seems he did not venture to take passage by this line, but concealed himself in a house in Newton, about ten miles from the city. On Wednesday, one of his colored pretended friends gave information to the officers, who suddenly visited the house on Wednesday evening, and arrested him, and brought him to this city and lodged him in the county jail. He was examined before the United States Commissioner, yesterday afternoon, and was remanded back to his present confinement. His arrest produced much excitement among the colored people of our city.—*Cincinnati Gazette*, 21st.

For Freedom.—The Chicago *Tribune* says that twenty fugitives left that city for Canada, on Wednesday evening by the U. G. R. R. for Canada.

Alleged Slave Dealing in New York.—The *Journal of Commerce* of Friday states that from additional sources the committee after striking out the provision requiring its approval by the United States District Attorney, in relation to the fitting out of ships for the slave trade, warrants have been issued for the arrest of sundry persons in that city accused of having been concerned in it.

Another party of emigrants for Kansas left Boston on Tuesday afternoon last. The *Daily Advertiser* says the number registered on the Emigrant train was thirty-eight. They will receive a considerable accession at Worcester, and at Albany, and stations further west.

Philadelphia, Sept. 21.—This morning, the Universalist Convention adopted the new constitution proposed by the committee, after striking out the provision requiring its approval by the United States District Attorney, in relation to the fitting out of ships for the slave trade, warrants have been issued for the arrest of sundry persons in that city accused of having been concerned in it.

The Genesee Conference, at its last session, adopted a strong report on the subject of slavery—in this respect taking ground by the side of their brethren of the Methodist Church North. This conference consisted of some 120 members, who were all some of the most talented preachers of the denomination in the State. Bishop James presided. The Conference was equally explicit on the subject of Temperance, adopting a brief but earnest report in favor of the suppression, not only of the vice of intemperance, but the traffic in strong drinks.

Death of Bishop Wainwright.—Rt. Rev. Jonathan Mayhew Wainwright, Provisional Bishop of the diocese of New York, died at 5 1/2 o'clock yesterday afternoon, at his residence in New York.

Dr. Wainwright was born at Liverpool, during a temporary visit of his parents to that city, in the year 1778. His father was an Englishman by birth, but became an American citizen immediately after the Revolution. His mother was a Miss Mayhew, a daughter of the distinguished Dr. Mayhew, who was the descendant of Sir Thomas Mayhew, the first Governor of Massachusetts, and one of the earliest settlers in America.

He has held many prominent positions in the Episcopal Church, and was much esteemed for his learning, piety and moderation. He was elected Provisional Bishop of the diocese of New York, in 1852, and has been in the performance of his episcopal duties. He has been ill for about a month, his disorder having been brought on by the irregular diet necessary in the course of his journeyings.

Death of Hon. Thomas Russell, of Plymouth.—We regret to announce that Hon. Thomas Russell, of Plymouth, died in that town on Sunday last. Mr. Russell was a man held in universal respect by the entire community. He had been called to various public trusts, and was widely known throughout the State. He was Treasurer of the Commonwealth during the last years of the administration of Gov. Briggs, and declined to be a candidate upon the return of his political friends to power. He was Father of Judge Russell, of the Police Court of this city.—*Transcript*, 25th.

The 'City of Philadelphia' steamer is reported, by telegraphic dispatch from Halifax, as having been lost on Cape Race, on the 26th ult., while on her passage from Liverpool to Philadelphia. She was a screw steamer, nearly new, of 2189 tons burthen, and a regular packet between Philadelphia and Liverpool. She had 540 passengers, all of whom are reported saved. The ship, however, is said to be a total loss.

Seminary Burned.—The Free Will Baptist Seminary at North Parsonsfield, Me., was burned to the ground on the morning of Thursday of last week. It was erected twenty-two years ago, at a cost of \$5,000. The philosophical apparatus belonging to the institution was worth \$15,000, all of which was destroyed. Insurance, only \$300.

Pittsburgh, Sept. 22.—The total number of deaths from cholera since its first appearance, eight days since, has been five hundred. There were sixty deaths from cholera to-day.

A return just issued of the population of Ireland shows that the number of inhabitants has fallen of two millions in the past five years. In the year 1805, the population was over 5,000,000; in 1814, 4,000,000; in 1829, 3,000,000; in 1847, 2,000,000; in 1848, 1,838,940; and in 1851, only 1,651,570.

Crime among the Medical Fraternity.—Two doctors, Blanks and Embree, had a fight at Rock House, near New Orleans, growing out of professional jealousy; and after they were separated, and while Dr. Embree was walking towards his home, Dr. Blanks followed and shot him in the back, killing him instantly. Dr. Chandler, of New Orleans, has been arrested for killing a person, from Boston. Dr. W. B. Thompson, of Lexington, Va., has been arrested for causing the death of a young lady; an inhuman abortion had been effected.

Martinsburg, Va., Sept. 21.—The cholera continues at our place with little or no abatement.—About 75 persons have fallen victims to its deadly influence since its appearance, ten days ago, and numbers are now lying without hopes of recovery. There have been as many as ten deaths in one night.—this, considering the population of the place (2,500,) is a frightful mortality.

Mortality in Connecticut.—The number of deaths in this State, during the last official year, was 5,696, about equally divided between the two sexes. Of disorders, there were 285 deaths from consumption, 239 from typhus fever, 226 from old age, 256 from violence, 212 from pneumonia, 238 from dysentery, &c.

Clergymen in Congress.—Mr. Meacham, of Vermont, just re-elected to Congress, is a clergyman, and so are his colleagues, Mr. Salton, Mr. Knowlton, and Mr. A. Free Will Baptist Elder, and Mr. Miliken is a Universalist clergyman, living in the town of Columbia.

The city of Memphis, through its corporate authorities, has at last accepted the Memphis Navy Yard from the General Government. The *Whig* says that it is worth \$500,000, and its cost originally was \$1,000,000.

The State of Michigan has the honor of being the first State in the Union, if not in the world, which offers to the student from all portions of America, a complete collegiate course of medical instruction, free of charge. The college is in Ann Arbor, where seven professors are on duty, and the course of study is said to be comprehensive and thorough.

The State of Connecticut is out of debt, and has money loaned out at interest. The school fund is valued at \$1,076,000, and other productive property of the State is estimated at \$400,000, the greater part of which is invested in bank stocks.

THE TWENTY-FIRST NATIONAL ANTI-SLAVERY BAZAAR.

TO BE HELD IN BOSTON, MASS., DURING THE CHRISTMAS WEEK OF 1854.

The Managers of the National Anti-Slavery Bazaar beg leave to present their appeal for aid and sympathy again to every lover of Freedom, whose eye this paper shall reach. We do it in the spirit of that hope which is power, pledging our own most earnest exertions in the slave's behalf, and feeling therefore at liberty to implore the aid of the hands and hearts of others.

The present is no time for faithlessness, or delay, or inaction. Its thrilling events announce that the hour draws nigh which is to decide, in this nation, the great conflict of Freedom with Slavery. In such an hour shall Faith be wanting? Shall it find a people weak, timid, selfish, alive only to material success and enjoyment, or shall it be able to summon to its emergency the heroism, the self-sacrifice, the religious faith, that bring in their very nature the assurance of success?

The cruelty, the baseness, the danger of slavery, is fast becoming apparent to the whole North. Her next lesson must be, that no human legislation can sanctify crime; that if, indeed, slavery be a sin against God, and an outrage on man, all laws for its support are part and parcel of the original atrocity, and are to be discredited at all hazards.

The most abominable crimes ever perpetrated against humanity have been committed in the name of and under the sanction of Law. The persecutions of the early Christians, the persecutions of the Jews, the Inquisition, the massacre of St. Bartholomew, the Witchcraft Delusion of New England, the recent imprisonment of the *Madis*, are examples of the truth of what we say. The legal enactment of their day gave sanction to them all, even as to the Fugitive Slave Law now.

For the authors of these deeds, shall it be more tolerable in the day of judgment that they trampled under foot the commandments of God, legally?

It is as individuals that people must learn their duty touching this matter. The impious and shallow folk which suppose that men as Commissioners, or Marshals, or Soldiers, or Attorneys, can aid in the execution of atrocious enactments, without the same amount of guilt before God and man as if it were not 'iniquity framed by law,' must be met and exposed. When men give account to God for deeds done in the body, this refuge of lies cannot stand. Let us sweep it away now, by such earnest promulgation of light and truth on the duty of individual responsibility, that no man shall say he sinned ignorantly.

The diffusion and support of these great principles of justice that underlie the universe is the work that now claims our labor. For our foundation principle, we assume the right of a man to himself as against the world, and we accept every consequence that legitimately flows from this doctrine.

It is in Boston, in the United States of America, in the nineteenth century, where the Declaration of Independence has been yearly read amid public solemnities and rejoicings for more than seventy years, that this language will be esteemed fanatical, perhaps treasonable. To stir to their inmost depths our own or other hearts, can we add a stronger motive than that presented by such a statement?

Officers of Meetings, &c.
ESSEX COUNTY A. S. SOCIETY.
This Society will hold a quarterly meeting at LAWRENCE, on Saturday evening and Sunday, October 7th and 8th, at the usual hours.
W. L. GARRISON, WENDELL PHILLIPS, and other speakers, are expected to be present.
CHARLES L. REMOND, President.
ISAAC OSBORN, Sec'y.

NATHANIEL H. WHITING and LEWIS FORD, Agents of the Massachusetts A. S. Society, will hold meetings at PLYMOUTH, as follows:—
At the Wellington School-house, Sat. ev'g, Sept. 30.
At the Baptist Church, Sunday, Oct. 1, commencing at 10 o'clock.
At Leyden Hall, Sunday P. M. and evening, Oct. 1.

LORING MOODY will lecture on Slavery in Lisbon, " " " " Sunday, Oct. 1.
" " " " Tuesday, " 2.
" " " " Wednesday, " 3.
" " " " Thursday, " 4.
" " " " Friday, " 5.
" " " " Saturday, " 6.
Meredith Bridge, " " Sunday, " 8.

All communications for the subscriber should be addressed to him at No. 21 Cornhill, Boston.
SAMUEL MAY, JR., General Agent Massachusetts A. S. Society.

PARTICULAR NOTICE.
WILLIAM WELLS BROWN'S post office address, until further notice, will be 21 Cornhill, Boston.

ANTI-SLAVERY FAIR.
The Weymouth Female Anti-Slavery Society will hold its annual FAIR at the Hall of Mr. W. W. Wainwright, Weymouth Landing, commencing on the evening of Monday, October 9th. The Fair will continue through the week, closing on the evening of FRIDAY, the 13th, with a Social Party, where will be Music and Dancing. On THURSDAY, 12th address may be expected from Rev. T. W. HIGGINSON and Mr. WENDELL PHILLIPS. A very large and elegant variety of articles will be offered for sale.

Donations of Refreshments are respectfully solicited from all the friends of the cause, many of whom, it is hoped, will assist the Fair by their attendance and patronage.

CONVENTION IN PHILADELPHIA.
In accordance with a vote passed at the adjournment of the Woman's Rights Convention held in Cleveland, Ohio, in October, 1853, the Fifth Annual National Convention of the Philadelphia Association, will be held on the 18th of October, and continuing through the two succeeding days.

The subjects which will come under discussion in this Convention, as in the preceding ones, will be the equal rights of women to all the advantages of Education, literary, scientific and artistic, to full equality in all business avocations and industrial pursuits, commercial and professional; briefly, all the rights which pertain to her as a citizen, religious, civil and political.

The wide range of subjects for discussion can scarcely fail of awakening the attention of all classes to our aims and objects; hence we invite all persons, irrespective of sex, to take part in the deliberations of the Convention, and thus contribute to the progress of truth and the redemption of humanity.

Signed on behalf of the Central Committee,
PAULINA W. DAVIS, President.
ANTOINETTE L. BROWN, Sec'y.

THE FIFTH CINCINNATI ANTI-SLAVERY BAZAAR.
Will be held at the Masonic Hall on the first week of November next, and its managers would earnestly call the attention of all those who value freedom for themselves, and are conscious of the bold encroachments of the Slave Power upon all we have hitherto considered sacred and valuable, to aid in this annual effort to raise means for the overthrow of American Slavery. Our managers are always ready to receive all who have hitherto labored with us have removed, we look with confidence to the increased interest felt in our cause in the city, to find their places made good to us, and our Bazaar made more productive than ever before; and we again ask all who have homes, and anything to love in them, to remember those who have nothing which may not at any moment be wrested from them, and to send us something for our Fair, as God has prospered them. Let such pour into this channel whatever of their abundance they can best spare, and we will convert it into money. We have always found ready sale for Tin, Wooden and China Ware, and wish we could have much more of it. Hardware and all kinds of household furnishings is eagerly sought.—Shoes, Brushes, Soap, Candles, Starch, Coal, Fancy and Dry Goods, Caps, Books. Produce of all kinds has never been supplied to fill the demand. We trust our friends will begin now to prepare themselves for the sale, and that we shall receive contributions from sources we may never before have known of. Are there none in this great city whose hearts are better than their laws, from whom we may receive five, ten, or twenty dollars, to aid us in our preparations? Our hearts and lives are devoted to this cause, and none need greater securities than what they give shall be faithfully appropriated.

SARAH OTIS ERNST, ELIZABETH T. COLEMAN,
KEZIAH ENCKY, MARY MANN,
JERUSA HANCOCK, MARY DE GRAY.

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ESSEX COUNTY A. S. SOCIETY.
This

POETRY.

From Panch.

THE CZAR AND HIS COUSIN JONATHAN.

SCENE FROM THE RUSSIAN GENTLEMAN, AN UNPUBLISHED DRAMA.

SCENE.—St. Petersburg. A room in the Palace. The Emperor of Russia, the Grand Duke Constantine, and Dr. Thomas Cottman, seated. At the elbow of each, on a mahogany table, cherry cobbler. Cottman smoking a cigar, with his heels elevated on the back of a chair.

Emp. Yes, Doctor, in this world there are two sorts of governments, and but two, possible. You are of one sort. You, an enlightened people, are capable of self-rule; each of you. A sovereign is, whose subjects are himself.

Cott. And niggers.

Emp. Yes, and niggers. But our Russians, unlike for institutions such as yours, As yet do need a master.

Cott. I expect There just the difference is 'tween you and we: You're in white rigger, Emperor, ourn is black. You own more slaves than we do.

Emp. And you and we are near about as like As cowhite is to knot.

Emp. And will fog creation—

Cott. Will fog creation—

Emp. And the Britishers.

Cott. Grand Duke, you're right; I tell you what, You talk exactly like a reg'lar Yankee.

Emp. Though in your silk you stand but five feet five, You'd pass for one on Broadway—that's a fact; Now, Emperor, hand us a cigar.

Emp. Try these. (Purses cigar east.)

These Cobs; and although the question may Appear superfluous—Do you smoke?

Cott. Wal, yes, Emperor, I rather speculate I do.

Emp. Well, Doctor, now's your time to take your Cobs;

You shall do so; and I, in the meanwhile, Will help myself to Turkey.

Cott. Here's a light!

Emp. Thanks, Doctor, for the candle you propose To hold to Nicholas.

Grand D. Those Britishers Would Nicholas corrupt to a nickname, Whereby the merchants do miscall my sire. Consume the dastards!

Cott. Dastards, cowards, curs, Rascals and scoundrels, loafers, possums, 'coons! Grand D. Nation of hucksters, pellers!

Emp. Shopkeepers! Cott. The mighty Russian Eagle, I compute, At Constantinople and Sebastopol, right slick, Will chaw the mangy British Lion up.

Enter the Grand Duchess MARIE.

Wal, Emperor, wal, Grand Duke, I call that there The finest gal in Europe.

Grand D. Doctor, pray How are the patients? And have you prescribed This physic for Papa and Constantine?

The Doctor his own medicine takes, I see; So I suppose it must be rather nice.

Cott. Taste it, Grand Duchess.

Offers his glass and straw. She takes a suck.

Grand D. Oh, how very good!

Returns glass and straw.

Cott. I'll keep that straw. I'll never part with it; BARNUM would give me something for the straw Which the Grand Duchess sucked her cobbler through, But he shan't have it.

Grand Duchess. Go along with you! I will not stay, and let you make me vain. Farewell, you flattering Doctor!

Cott. Wal, time flies, The hour has come for me, likewise, to say The word of parting, and adieu.

So, about Sicks?

Emp. Tell your government That they shall have it cheap, at their own price; I'll sell it at a loss, so that I may The Yankee throat plant in the British side.

Cott. Wal, good bye, Emperor, and good bye, Grand Duke;

Your message I will take to GENERAL PIERCE. And may we strike a bargain. You, meanwhile, Will lick them cussed Britishers, I hope, Into a tawny and immortal mush.

Whistle down all their greatness to a pint, Scuttle their island, 'til it's like a JOBY BULL, And of his extravagant carcass leave No more than an invisible grease-spot.

Emp. Farewell!

Grand D. Alieu, most rich American! Emp. There goes a gall of Anglo-Saxon brood; The dirty bird before his own old nest; Would he befoiled that only? He, there? Put The windows up, and fetch a mop or broom— In what a mess the wretch has made the room!

[Scene closes.]

A SONG FOR SEPTEMBER.

BY THOMAS W. PARSONS.

September strews the woodland o'er With many a brilliant color; The world is brighter than before— Why should our hearts be duller? Sorrow and the scurly leaf, Sad thoughts and sunny weather, Ah me! this glory and this grief Agree not well together.

This is the parting season—this The time when friends are flying; And lovers now, with many a kiss, Their long farewells are sighing. Why is earth so gaily dressed? This pomp that autumn beareth, A funeral scene, where every guest A bridal garment weareth.

Each one of us, perchance, may here, On some blue morn hereafter, Return to view the gaudy year, But not with boyish laughter: We shall then be wrinkled men, Our brows with silver laden, And thus this gaily year we seek again, But nevermore a maiden!

Nature perhaps foresees that Spring Will touch her teeming bosom, And that a few brief months will bring The bird, the bee, the blossom; Ah! these forests do not know— Or would less brightly wither— The virgin that adorns them so Will never more come hither!

THE TRUE PHILANTHROPIST.

Crowns, comeliness! What are ye? Let the fruit Attest the tree. Be theirs the purest gain Which Fame boards up for toll, who best shall train The human plant on earth, until it shoot Its head and hopes to Heaven. The man who, mute Beneath his single wrong, shall spend coarse days To make his fellows free, not gathering praise, Nor sinking blame, to build his own repaite, He—term his Chief, or Cesar—be alone As in sight of Christ, who left the skies To serve on earth; nor mounting o'er the rest, Up the steep steps of some angelic throne, He doth exalt himself in common eyes, But teaching humble men to call him blessed.

THE LIBERATOR.

MARRIAGE AND PARENTAGE.

MARRIAGE AND PARENTAGE: OR, THE REPRODUCTIVE ELEMENT IN MAN, AS A MEANS TO HIS ELEVATION AND HAPPINESS. BY HENRY C. WRIGHT.

This book—a most serious and earnest attempt to define the natural laws, to expose the abuses, and to mark out the legitimate and appropriate uses of the Reproductive element and function—should receive a hearty welcome from all who desire the welfare of mankind. It requires no small amount of courage to offer one's self as a teacher upon so difficult and so delicate a subject, especially when, as in the present case, the author's conclusions vary materially from the theory and practice of the community he addresses. This courage in itself makes some rightful claim on our attention; and when, in addition to this, we find the work prompted by a high and noble motive, and executed, as to its form, in an unexceptionable manner, it seems but just, both to the author and ourselves, to meet its statements fairly, and examine them candidly. The work is divided into two parts. In the first, the author has endeavored to give, partly by quotations from authors of established authority, and partly in his own words, the scientific facts in regard to the function of Reproduction in the human being, and to show that parents, alone, are responsible for the existence, and the organization and constitutional tendencies, of the bodies and souls of their children. He affirms that the distinction of sex exists in the soul not less than in the body, and that the objects of this distinction are two, the continuance of the race, and its perfection. 'Parentage, and a due preparation for it, constitute the great objects of the sexual distinction.' 'Love, and only love, should watch over the growth of the child in every stage; but especially in that preceding birth. Hence, not only should the parents beware of transmitting any sort of disease to their child, but they should see to it that all their conditions, not only at and before the time of sexual intercourse, but through the periods of pregnancy and lactation, should be such as favorably to influence the soul and body of their child.

The second part—the Correspondence between a Husband and a Wife—considers the laws by which the sexual element should be governed in the marriage relation, and how it may be made subservient to life, health and happiness, or productive of disease and wretchedness, to parents and children. The writer's idea is unfolded mainly in this second part, of which I will give an analysis, followed by some comments.

After claiming for both husband and wife the right of perfect fidelity to their individual nature, the writer proceeds to define Marriage. This is done first negatively, as not consisting in a license from Church or State, or in the permission of a priest or a magistrate, or in the fact of living together as husband and wife; and next positively, (if so indefinite a statement can be fairly called positive,) as 'the entrance of two souls, each into the other, thus making of two one perfect being.' The wife is 'the incarnation of God to her husband.' 'The husband is the wife's ideal actualized.'

As defined by both, 'marriage is the actual blending of two distinct souls, attracted to each other by a power over which neither has control, knowing not how or why they are thus blended, and unable to will themselves out of the union.

The husband and wife who conduct this correspondence assume that their union is undoubtedly to be perpetual; deriving this faith from 'the nature of the union itself,' and from the present desire of each that it should be perpetual. They, however, admit that a relation so tender and delicate may easily be disturbed; that one cannot be loved who becomes unlovable; and that the conditions of one party may change, for better or worse, without a corresponding change in the other; in which case the harmony would be lost, the oneness cease, and the marriage become null and void. These, however, they think exceptional cases, and assume that 'perpetuity is the law of Nature.'

Our correspondents meet the theory of the necessity and advantage of 'variety in love, or polygamy,' with a distinct and unhesitating negative. They affirm such a life to be unnatural, and its consequences to be evil, and only evil.

Proceeding to the consideration of Divorce, they do not find it the perplexing question it has ever been to statesmen and churchmen, but 'the simplest thing imaginable, which can be and is instantly settled by every pure and honest person.' They say, 'Come what may, when love ceases between those who have been pronounced husband and wife, let the outward expression cease.' 'There is but one true, God-given bill of divorce, and that is, Absence of Love.' The duties of such persons, however, to already existing children, must remain the same as before, and the parental relation must be sacredly fulfilled, though the conjugal relation must cease. They add that, of course, 'each divorced person has the same wants and attributes as before, and that 'There is no reason why those who have been disappointed in one choice, should be forbidden by human law to make a second.' They consider it the greatest of follies to seek mainly in marriage either wealth or social position. 'Love is all that can ensure happiness, and satisfy the soul.' 'A husband or a wife must seek, above all other possessions, the entire heart of the wife or husband.'

Assuming that harmony of development—'harmony in the intellectual, affectional and passionate elements of their nature'—is essential to the permanent happiness of both husband and wife, the writer attempts to define the laws of the 'passional nature' in marriage, first marking the distinction between Love and Passion, as follows:—

'Marriage-love is the deepest, tenderest, most absorbing element of the human soul. (The highest and holiest effort of the love-nature is seen in the blending of two souls to marriage.) To this deep, tender, abiding element of the soul, the passionate nature will be ever in antagonism.'

'Where marriage-love exists between two healthfully organized and developed beings, the desire for the precision of love through the passionate nature, and the desire for offspring, is a natural result. But while consummation may not exist without this desire, mere sexual passion may exist, in the most ungovernable degree, without love. In such a case, the desire or passion is designed to be under the control of wisdom or reason. But men are fearfully diseased in this respect. They seek this enjoyment without love, and stimulate, in every possible way, this element of their nature.' pp. 116-7.

The writer assumes that much of the unhappiness of married life, much disease and infirmity in married women, and much injury to the constitutions and characters of unborn children, are owing to the common idea that the wife is a mere adjunct, or convenient appendage to the husband, instead of an independent being, whose sexual nature is entitled to equal respect and consideration with his own. He affirms that in healthy organizations, where the natural laws are obeyed, men are perfectly able to control the amative appetite, and that sexual intercourse ought never to take place without the present desire of both parties; and he declares that if there were less reserve in the comparison of opinions upon these points between those who intend marriage, there would be less difficulty afterwards. A difference of opinion sometimes appears between the husband and wife who purport to conduct this correspondence. For instance, the former states that reproduction seems the sole object of the distinction of sex, and the chief and indispensable purpose of marriage, and assumes that a woman known to be destitute of this power would have no attraction as a wife; the latter demurs at both these points, maintaining that many women would be influenced by the knowledge of that defect in a husband. She declares, however, that known defects, of any kind, ought to be communicated to each party, by the other, before marriage. The book closes with the enunciation and defence of the following propositions.

Assuming, from Carpenter, the physiological authority upon whom he mainly relies, that 'the development of the individual, and the reproduction of the species, stand in an inverse ratio to each other,' the au-

thor declares that it is an abuse of the sexual nature to expend its energies for any purpose but that of reproduction; that sexual intercourse should never occur during gestation or lactation; and that the permanent retention of the reproductive element in the male system is eminently, and without exception, beneficial to body, mind and soul.

At the close of this correspondence, the wife is represented as saying to her husband, 'In these expressions of my thoughts in regard to our marriage relation, I have but described my own experience.' And also, 'Thou hast a right to lay down rules for the benefit of the race, for thou hast tested their power by thine own experience.' Upon the accuracy of these two statements, and upon the duration of the experience claimed, much depends, in great part, the value of the book, which does not declare itself written by an actual husband and wife. We have had enough, and too much, of speculation about marriage by incompetent persons. The intensely interesting and important subjects here treated are not to be settled by monks and nuns, nor by bachelors and maids, nor by husbands and wives who only infer the right course from their personal experience of one or more wrong ones, nor by men for women, nor by women for men. Many qualities, many circumstances, must combine to make satisfactory witnesses. Both men and women must testify; and before we have 'a right to lay down rules,' even before we can judge intelligently of the fragments of evidence already published in various quarters, we must know the experience of many pairs, each, and both parts of each, having the following qualifications. An earnest desire to know the truth, accuracy in observing, and fearlessness in testifying; a marriage of hearty affection on both sides, contracted early in life, continued at least ten years, and producing two or more children; a healthy organization and an impulsive nature, joined with the power and the disposition for self-control. The more of such persons testify, the nearer we shall come to understanding the laws of marriage. But, unfortunately, such persons very rarely testify, if ever. Many years ago, the gifted author of 'Woman in the Nineteenth Century' gave us her conjectures, taken from the feminine point of view, without experience, of what marriage should be; conjectures according, as far as they went, with the statements of Mr. Wright's book; it seems very unfortunate that we have lost the opportunity of hearing her judgment rendered after experience, and of knowing whether her opinions remained unchanged.

Mr. Wright's definition of marriage seems to me singularly loose and unsatisfactory. He seems to regard it as identical with love, or at least, to maintain that 'love becomes marriage as soon as it is felt by two persons for each other; and the terms of his definition do not even require that they should be of different sexes, although that point is made sufficiently clear in other portions of the book. All his statements, attempting to define marriage, imply the possibility that two persons might suddenly find themselves husband and wife, without either party knowing, or having intended, the union.

Although love (delight in that which is lovely) is, and must be, involuntary; and although it is a necessary prerequisite to a genuine marriage, yet I understand the latter to be a deliberate contract, depending upon the choice of the parties who love, and subject to be contracted, postponed or declined, at their will. As present advised, true marriage seems to me to be a voluntary union of one man and one woman in the closest intimacy of mutual love and helpfulness, founded on a recognition of their physical and spiritual adaptation to each other, and designed and expected to be permanent.

There seems also to be more of fancy than of fact in the implication, running through the book, that reproduction is the object of marriage, and that men and women choose each other as partners in this relation, mainly from a recognition of their fitness, respectively, to beget and produce children. From these assumptions, the author proceeds to the inquiry, evidently, in his judgment, a very important one, whether the sexual union should be restricted to that purpose only, or used also for the sake of pleasure.

As a matter of fact, probably not one marriage in fifty is made with special reference, in the mind of either party, to the children which may result from it. However welcome these may be when they come, the actual attraction to marriage doubtless is the unrestricted intimacy and permanent companionship which that relation implies between husband and wife. Preferring each other to all the world, having left their former homes to unite in a happier and better, desiring, each, above all things, the happiness and welfare of the other, and seeking, amongst all forms of love's language, the tenderest and most expressive as the most adequate expression of their delight in each other—the union of body following a union of soul seems to be more accurately described as the sweetest and most perfect manifestation of love, rather than as a conscious attempt, either at reproduction or at selfish sensual enjoyment. All will agree that this manifestation of love should be so regulated, as to time, manner and frequency, as not to prejudice the health of either party. What constitutes suitable precaution in these respects it seems not easy for one person to decide for another. Here, again, reliable information is greatly needed. In the absence of this, it seems probable that most of those who learn the true law of this relation, will learn it through their own mistakes, while many, never learning it, will suffer, through life, the consequence of such mistakes.

The assumption, above quoted, from Carpenter's Physiology, that the sexual act, however limited and guarded, is always and necessarily injurious to the body or mind, or both, seems to me a very great error. I am perfectly willing to bear evidence upon this point; but, in the absence of ample evidence to sustain it, I shall assume that the appropriate gratification of a propensity, which the Creator has so intimately interwoven with the bodies and souls of the human race, must be beneficial, in its immediate, as well as its remote effects.

The subject of Divorce, or, more definitely stated, the question whether parties who choose to separate may marry elsewhere, notwithstanding the quiet way in which our author attempts to dispose of it, is likely to continue a very serious and puzzling matter in practice. Mr. Wright shows very plainly that great evils spring from the attempt to perpetuate unions which ought never to have been made; or, in other words, to treat merely nominal unions as real. But, on the other hand, the existing laws, which interpose such delays and obstacles in the way of divorce, are an attempt to prevent great evils, which would assuredly result to the weaker and less sensual sex, if the stronger and more sensual could, in Jewish fashion, give a bill of divorce to his wife, and send her away. Which of these classes of evils is most detrimental to the happiness and welfare of society, is a matter very difficult to be settled, and certainly not yet settled by adequate evidence. And whenever that matter shall be decided, another difficult question will come up, how to prevent one of these evils without incurring the other. Mr. Wright shows a feeling of one branch of the difficulty, by leaving it somewhat uncertain whether he would have a divorced pair, with children, marry elsewhere, or not marry.

To show how unsuitable marriages may be rubbed out, without harm to the parties or to society, would undoubtedly be a useful thing. But prevention is better than cure; and it would be a far better thing, if the antecedents of marriage could be so regulated as to insure a larger proportion of appropriate unions, true marriages, which would require no undoing. Mr. Wright has made one important step towards this point, by his recommendation of greater frankness of communication between those who intend marriage. But with the best precautions that can be taken on this head, a great deal of uncertainty is likely to remain, as to whether those who are pleased with each other in their holiday clothes, on their good behavior, and surrounded by pleasant circumstances, will make good partners, taking the bitter and sweet, the better

and worse of life together. Who will bridge this gap? There seem to me, as I have said, to be mistakes in this book, and it is not free from false reasoning, overstatements, disregard of opposing testimony, inconsistencies, and even contradictions; but very few people are likely to be misled in the direction of its teachings; and its assertion of the rights of woman in marriage, its vindication of pure, unselfish love as the indispensable requisite of true marriage, and its incubation, upon both parties in that union, of perfect fidelity to their own natures, combined with the most tender consideration for each other, and a constant regard to the welfare, in soul and body, of their possible offspring, are worthy of most earnest attention and observance.

C. K. W.

WHERE ARE THE WRITINGS OF CHRIST?

'And AGAIN he stooped down, and wrote on the ground.' An article of mine, headed, 'Where are the writings of Christ?' which appeared in THE LIBERATOR of August 4, has called out, in this week's paper, some words of criticism from an anonymous source. In order to judge of the pertinence of this writer's reply, let us understand clearly the drift of my article.

The dogma which I endeavored to prove erroneous is this: 'The Bible is the only rule of faith and practice.' This doctrine, as laid down in almost all the creeds in Christendom, and as practically applied by the sects, is, as it appears to me, as I before said, at war not only with reason but with the Bible itself. The enforcement of the doctrine is an attempt to clip the wings and check the flight of the heavenly Dove, while bearing over the world's darkness the Almighty's fiat, 'Let there be light!' It virtually 'limits the Holy One of Israel,' and confines the outflowings of the Infinite Mind within the bounds fixed by the bookkeeper. It makes the house greater than its builder—the book, than its author. It affirms that the dead letter of a dead language, written to a dead people, on cold stone and musty parchment, is more quick and powerful than the word now being engraved on living souls by the spirit of the living God.

The reader will bear in mind that I neither affirmed nor denied that the Scriptures were written by inspiration, but I endeavored to show that the whole revelation of God's will is not confined within the lids of the Bible. As there were men all the way down from Adam to John, who spoke as they were moved by the Spirit of Truth; so from John to our day the same Spirit of Truth has been exerting its influence, and will exert it to the end of time.

My unknown friend would remind me that Christ said, 'Search the Scriptures, (meaning the Old Testament writings), for they testify of me.' But Jesus did not say that they were the only rule of faith and practice; on the contrary, we find him blighting out some of the precepts of these very Scriptures; as, for instance, the laws of retaliation and divorce. Christ referred to these books, because the Jews acknowledged their authority, and he wished to condemn them and confirm his mission by their own accredited witnesses. Because Moses and the prophets were good witnesses to testify of Christ, it does not follow that their writings exhausted all the treasures of that Mind, of whose understanding there is no searching.

My opponent, true to the spirit and tendency of the doctrine which declares the Bible to be the only rule of faith and practice, cautions us against being wise above what is written; just as Galileo was condemned for declaring that the world moved; because, although it was written long by the Creator's hand 'on the ground,' or the solid earth, it was not so written in the book. No matter how clearly a newly discovered truth is impressed on the mind, we must not believe nor proclaim it, lest we be wise above what is written!

I repeat what I said in my first article, 'If it not strange, if the Founder of Christianity intended his doctrines should be learned only from a written book, he should have written nothing in the book himself!'

And I now add, Is it not strange he should have said nothing about such a book? How rational to suppose, if the New Testament was to be the closing up of all Revelation, Christ would have said to his followers something like this: 'After my death, a book will be written, to be called the "New Testament," which is to be the sole rule of Christian faith, and this book must be the only guide.' But nothing of this kind was uttered. The reason is obvious: such a book, for such an object, would be a baneful and deadly curse to the world. In the course of the century, it would be a source of confusion to the Christian faith, and a source of error to the Christian mind. It would be a source of confusion to the Christian faith, and a source of error to the Christian mind. It would be a source of confusion to the Christian faith, and a source of error to the Christian mind.

From the Cleveland Leader.

NATIONAL EMIGRATION CONVENTION OF COLORED MEN.

The National Emigration Convention of Colored Men is in session in this city. Commencing yesterday, it will adjourn to-morrow. Its sessions are held in the Universal Church on Prospect street. The number of delegates present is about 150, male and female, number perhaps 150, representing a dozen or more States. Besides the Canadians. So fine a body of colored men we have never before seen assembled; they exhibit a large amount of talent, cultivation and reflection. Few Conventions of whites believe themselves more orderly or courteous, or observe parliamentary rules more exactly, or discuss important topics with more ability and self-possession, than the Colored Convention now in session in this city. Physically and phenologically, there may be seen some splendid specimens of manhood under a swarthy covering. Every shade of complexion, and form of stature, is here represented, from the ebony to the brunette, and from the physiognomy of the full-blood African to the Anglo-Saxon features.

The President of the Convention is the Rev. W. C. Monroe, of Detroit, assisted by the Rev. A. M. E. Church, Mrs. Mary Bibb, widow of Henry Bibb, C. Starks, of Mo., and Rev. W. J. Fuller, of R. I. Secretaries were, T. J. Holly, N. Y., C. W. Nighting, Pa., and W. D. Goff, O. Chairman of Business Committee, Dr. M. R. Delany, of Pittsburgh.

The order of business is:

1st. Adoption of Platform.

2d. Report of plan of finances.

3d. Plan for the establishment of a Quarterly Magazine.

4th. Report on the Political Destiny of the Colored People of America.

5th. Report on Emigration Society.

6th. Resolutions and miscellaneous business.

An ably written platform, containing thirty sections, was read, and adopted unanimously. Also, a report on the Political Destiny of the Colored Race on this Continent, which was adopted with shouts of applause.

Dr. Delany delivered a highly wrought, pathetic and eloquent eulogy on the merits, aims and memory of Henry Bibb, deceased, late editor of the 'Voice of the Fugitive.' It was a stirring, patriotic and language to a majority of similar proportions by members of Congress, pronounced over deceased members.

The object of the Convention, as set forth by the President, on taking the Chair, was to consider the expediency, and devise a practical plan of emigration to Central or South America, of the Colored People of the United States, there to establish an independent and free Republic of colored men, which could set an example to the world of civilization, progress and self-government, which would rejoice the hearts of all philanthropists, awaken the skeptical, and strike dumb the defamers and oppressors of the race.

Colonization to Africa was not broached. We are surprised to learn that the objects of the Convention meet with but little favor from our colored citizens.

The oldest member of the grand army of Napoleon is a soldier named Harmand, now in the Hotel des Invalides, at Paris. He is now one hundred and four years of age.

DISUNION—POLITICAL ACTION.

SHREVEPORT, La., Sept. 18, 1854.

When I subscribed for THE LIBERATOR, I sent a dollar as a matter of experiment, to see for a while what its Garrisonism was. I supposed I should find it a sincere anti-slavery paper, with honesty, and good intent, but, unfortunately, wrong-headed, fanatical and unreasonable! I am compelled to say, that though I favor political action to redress the evils of slavery, yet the views of THE LIBERATOR are well sustained in

regard to the effects of a dissolution of the Union. Till I became a subscriber to THE LIBERATOR, and learned to look the dissolution question fairly in the face, in common with most Americans, I regarded such a project as little short of treason, and as being fully justified blasphemy. I am now convinced, however, that the spectacle and most effectual way to crush the hydra slavery is to separate the free from the slave States. But as that cannot be done at present, why not organize politically to further this object, and all other essentials to the cause of freedom? If political organization is to be eschewed, and non-resistance is to be practiced, how is slavery to be put down, and how is resolution to be brought about? Am I right in supposing the editor of THE LIBERATOR to be opposed to political action to destroy slavery, and to be opposed to force, if need be, to resist the aggression of that monstrous power? As a new subscriber, I should be pleased with some explanations touching these matters.

In point of independence, manliness, and giving all sides a hearing, THE LIBERATOR may take precedence of any of the anti-slavery papers, and leaves far behind the far behind the common dangled political sheets. I have been unexpectedly pleased with its great ability, its outspoken honesty, its theological liberality, and its general fearlessness in denouncing wrong, evil and oppression. With such views of its usefulness, and deriving so much gratification from its perusal, I gladly continue my subscription.

Respectfully yours, STEPHEN J. W. TABOR.

NEGRO MELODIES.

To the present prevalence of negro songs, none can deny, is attributable much of the slang and low breeding found among circles where better might be hoped. Said a gentleman of fine taste to the writer, a few years since, speaking of a lady who had frequented one of the Ethiopian exhibitions during a fortnight of consecutive evenings, 'Why, Miss—has gone so often that she is nearly black.' A significant and just criticism. There exists in every one enough of the faculty of imitation to enable him to adopt any manner, style or habit which may chance to impress his fancy, or chime in with his momentary mood; and, as in this present fallen state of being, our nature is by far more ready to copy evil than good, we are, consequently, especially susceptible of bad influences. The negro minstrelsy, so common in the South, is, therefore, exercising a more extensive and injurious influence upon society at large, than many would imagine, not only as regards the progress of musical science, but also of morals and religion.

It is true, it weaves no countenances from persons of natural refinement, nor from those whose tastes have become so through judicious education and elevating associations; but it is dangerously alluring to a far more important, because a more numerous class—the thoughtless and the very young, who are attracted by anything mirthful, and which demands no toll from the intellect. Through the medium of amusement, pernicious lessons may be conveyed with double facility. Here is an extract from a new version of the History of the Creation, taken from the music book of a young lady:

'Day first made the earth, and den dey made the sky, And den dey hung it up above, and left it dry, Den dey made the stars out of nigger wiggles' eyes, To give a little light when the moon don't rise.'

This elegant lyric into the memory of a child, and such like are every day learned eagerly by little children, before they have been taught the name of God, or the first line of a nursery rhyme, to the extreme delight of those who forget their responsibility at the great tribunal—and sacred truths will henceforth be associated in his mind with low burlesque. First impressions never wear away, and the stain thus imprinted on the soul is indelible. A lady of the writer's acquaintance, once forcibly illustrated this fact. She had attended one Saturday night a negro concert, and been much entertained with a choice concert, the burden of which ran somewhat thus:

'Dere's no use knockin at the door any more.'

On the ensuing Sabbath, she went as usual to church, where the Rev. Dr. — preached a most impressive sermon upon the subject of the Final Judgment, and of the eternal misery of the wicked, who shall be banished from the presence of God. In the course of his remarks, he happened to say, 'And then, my brethren, there will be no use in knocking at the door any more,' or words to the same effect, which so revived the absurd scenes of the previous evening, that her gravity was entirely overcome, and the solemn address turned into a farce. There another hymn was sung about 'Jordan,' casting mockery upon that most awful of truths, the mysterious transit-moment of the soul from time into eternity, symbolized by the river Jordan. The author (if perhaps intended no profanity)—nothing but ignorance of the sacredness of the subject could be an apology.—Home Journal.

From the Cleveland Leader.

IMPROVED METHOD OF CHAMPOOING AND HAIR-DYEING.

254, WASHINGTON STREET.

MADAME CARTEAUX, having removed to 254 Washington Street, avails herself of this notice for informing that she has removed to this address for the liberal patronage awarded her, and respectfully assures them that, by uniting skill and science to please, she hopes for a continuance of their favor.

Her chemical researches have enabled her to give her hair dye, warranted not to smut, (a desideratum looked for.) Her *Jeune Pile Ultra*, for restoring the complexion, removing freckles, &c., is fast becoming a household name. For all her compounds and their application she warrants satisfaction, or demands no fee.

Ladies can be waited on at their own residences, at their rooms, which will be open from 8 A. M. to 6 P. M. She has numerous recommendations from the noble circles of Boston, Providence, and other cities which can be seen by those who desire.

Boston, May 13.

WHITES' DAGUERRETYPE ROOMS.

No. 36 WASHINGTON ST.